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Ṣirāṭ Link

A path for connecting with the Creator, others, and one's self

VICTORY

WHY WAS IMĀM ḤUSAYN ﷺ VICTORIOUS?

ARBAʿĪN: THE FORTIETH DAY AFTER KARBALĀʾ

CULTIVATING INNER PEACE

Letter from MOULANA ABIDI

Salāmun ʿalaykum,

May Allah ﷻ bless us, our families, and our communities.

We are soon entering the season of sorrow in the months of Muḥarram al-Ḥarām and Ṣafar, *inshāʾAllāh*.

I extend my sincerest condolences to the Imām of our time, Imām al-Mahdī عجل الله فرجه, our great *marājiʿ* and scholars, the Muslim Ummah, and all the believers on the upcoming commemorations of the *shahādah* (martyrdom) and Arbaʿīn (fortieth) of Imām Ḥusayn ؑ and the *shuhadāʾ* (martyrs) of Karbalāʾ.

The onset of Muḥarram marks the start of the Islamic new year, which begins with mourning and sorrow for Muslims in accordance with the tradition of our Noble Prophet ﷺ and the Ahlul Bayt ؑ. ʿĀshūrāʾ, the day of the martyrdom of Imām Ḥusayn ؑ, rejuvenates the *Ummah*, waking us up from the sleep of *ghaflah* (heedlessness) that we may have slipped into and reminds us of the true purpose of our creation.

The *shuhadāʾ* of Karbalāʾ wrote a page in history when they sacrificed their lives on the 10th of Muḥarram. Then, on the 20th of Ṣafar, the caravan of Imām Ḥusayn ؑ, led by Imām as-Sajjād ؑ and

Table of CONTENTS

02 Cultivating a Path towards Inner Peace

06 How was Imām Ḥusayn's Uprising Successful?

09 Don't Despair (Poem)

10 The Wellness Toolkit: Effective Strategies for Staying Grounded

14 Acceptance of Faith in Times of Illness (Part 3)

16 Arbaʿīn: The Fortieth Day After Karbalāʾ

18 Fiqh Fact Corner: What can I prostrate on?

20 Ask an ʿĀlim

22 Transliteration Guide

Sirāt Project

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ
مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

For the love of Him, they feed the needy, the orphan, and the prisoner.
(Noble Qurʾān 76:8)

The Ṣirāṭ Project is dedicated to empowering incarcerated Muslims by providing spiritual, emotional, and educational support rooted in Islamic teachings. Guided by Islamic scholars, we strive to foster personal growth and rehabilitation among those we serve. Our vision is a world where every person has access to the truth and resources necessary for spiritual and moral realignment, allowing them to transform their lives. Established through a legacy that began with the SABA Prison Project in the 1990s, we've evolved under the Al-Kisa Foundation to expand our services. From the Ṣirāṭ Link magazine and specialized Islamic resources to consistent mentorship and guidance, our programs are designed to uphold our duties as outlined in the Noble Qurʾān and the Sunnah of the Ahlul Bayt ؑ. Today, the Ṣirāṭ Project remains committed to providing compassion, understanding, and unwavering support to incarcerated Muslims on their journey towards positive change.

This magazine will be under the guidance and oversight of Moulana Nabi Raza Mir Abidi, Resident ʿĀlim of SABA Center, and several other scholars and experts.

Lady Zaynab, arrived in Karbalāʾ from Damascus for *tajdīd*, to renew their promise to Imām Ḥusayn ﷺ i.e., to spread the message of Islam, of *ḥaqq* and truth, to the world.

Despite the suffering and desperate nature of the circumstances that faced Imām Ḥusayn ﷺ and his companions, history has shown that without a doubt, success on the day of ʿĀshūrāʾ belonged to those who struggled and sacrificed for the cause of Allah ﷻ. Therefore, the theme for this issue is *fatḥ* (victory). By reflecting on the qualities of complete submission and absolute obedience to Allah ﷻ that Imām Ḥusayn ﷺ displayed, and then acting on them purposefully, we too can achieve a Divinely-inspired *fatḥ* in our own lives. If we are able to do this, then we can also be recipients of the call of Allah ﷻ to those who succeed in *dunyā* (this life) and *ākhirah* (the hereafter):

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي

'O soul at peace! Return to your Lord, pleased, pleasing! Then enter among My servants! And enter My paradise!'[1]

Brothers and sisters, Imām Ḥusayn ﷺ inspires us not only to bear our trials with patience and dignity, but also to stand steadfast against the oppressors and have firm faith that true *fatḥ* (victory) will always belong to those who are on the *Ṣirāṭul Mustaqīm* (Straight Path) of Allah ﷻ.

Let us continue to pray sincerely for the protection and continued resilience of the oppressed people in the face of extreme hardships. May Allah ﷻ hasten the reappearance of our awaited Imām عجل الله فرجه, enable us to prepare for his return, and allow us to be amongst his true followers.

We pray that Allah ﷻ gives us the *tawfīq* (Divine providence) to actualize our duties and responsibilities.

With duʿās

Nabi R. Mir (Abidi)

Resident ʿĀlim of SABA Islamic Center
Board ʿĀlim of Al-Kisa Foundation

SIGNIFICANT DAYS

Islamic Date	Event	Gregorian Date*
FOR THE MONTH OF MUḤARRAM		
2nd	Imām Ḥusayn ﷺ and caravan arrive in Karbalāʾ	June 27th, 2025
9th	Eve of ʿĀshūrāʾ- Tāsūʿāʾ	July 4th, 2025
10th	Day of ʿĀshūrāʾ: Death anniversary of Imām Ḥusayn ﷺ, male family members, and companions	July 5th, 2025
25th	Death anniversary of Imām ʿAlī as-Sajjād ﷺ	July 20th, 2025
FOR THE MONTH OF ṢAFAR		
17th	Death anniversary of Imām ʿAlī ar-Riḍā ﷺ	August 11th, 2025
20th	Arbaʿīn of Imām Ḥusayn ﷺ	August 14th, 2025
28th	Riḥlah (demise) of Prophet Muḥammad ﷺ and Death Anniversary of Imām Ḥasan ibn ʿAlī ﷺ	August 22nd, 2025
30th	Alternative death anniversary of Imām ʿAlī ar-Riḍā ﷺ	August 24th, 2025
FOR THE MONTH OF RABĪʿ AL-AWWAL		
8th	Death Anniversary of Imām Ḥasan al-ʿAskarī ﷺ	September 1st, 2025
17th	Birth Anniversary of Prophet Muḥammad ﷺ and Imām Jaʿfar aṣ-Ṣādiq ﷺ	September 10th, 2025
FOR THE MONTH OF RABĪʿ AL-ĀKHIR		
8th	Birth Anniversary of Imām Ḥasan al-ʿAskarī ﷺ	October 1st, 2025

*Please note the above Gregorian dates are only estimates; as these dates are subject to change based on moon-sighting, since the Islamic dates are according to the lunar calendar.

1 Noble Qurʾān, Sūrah al-Fajr (89), Verses 27-30.

Cultivating a Path Towards INNER PEACE

By Naadira Muhibullah

Well-being is an intricately woven tapestry of patterns in our lives that must flow together. Achieving this balance is impossible when we are emotionally and spiritually imbalanced. To cultivate inner peace, it is crucial that we recognize factors that trigger spiritual unrest and those that foster tranquility.

Possible Factors of Inner Unrest:

1. Being Burdened by Sins and Disobedience (of Allah ﷻ)

One of the things that may weigh heavily on our shoulders is the inability to forgive ourselves for sins and acts of disobedience we committed in the past. After asking Allah ﷻ for forgiveness and being sincerely repentant for our offenses, we must allow ourselves the grace of moving on.

Allah ﷻ has said:

قُلْ يَـٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ

"Say [that Allah declares,] 'O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah."[1]

2. Feelings of Dissatisfaction and Discontentment

Feelings of discontent often stem from resentment of our circumstances and an inability to recognize the blessings that we have been granted.

Allah ﷻ has said:

وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

"Yet it may be that you dislike something, which is good for you, and it may be that you love something, which is bad for you, and Allah knows and you do not know."[2]

3. A Lack of Direction and Purpose in Life

Part of the foundation of a person's faith is the recognition of their purpose in life. Striving on the right path *(Ṣirāṭ al-Mustaqīm)* gives us direction and a purpose in life. An individual's every action should be solely geared toward gaining nearness to Allah ﷻ and seeking His pleasure.

Allah ﷻ has said:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"Did you suppose that We created you aimlessly, and that you will not be brought back to Us?"[3]

4. Feelings of Failure and Inadequacy

Feeling inadequate can weigh heavily on a person and prevent them from taking the steps necessary for success. Failures are a part of life and are among the tests we will face. The believer is ever conscious of striving not to let their faith be weakened when tested. We will make mistakes, but it is important that we keep going, reminding ourselves that everyone's perfection is unique to them.

Allah ﷻ has said:

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

"Do the people suppose that they will be let off because they say, 'We have faith,' and they will not be tested?"[4]

5. Feelings of Hopelessness

Hopelessness can feel like falling into a dark place of no return. It can be paralyzing and an obstacle to effort and motivation. Freeing ourselves from that dark place requires in-depth reflection of what we're putting our hopes in and examining our expectations. The most important tool in overcoming feelings of hopelessness is reliance on Allah ﷻ —know that He is always there for you.

Allah ﷻ has said:

وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا

"And whoever puts his trust in Allah, He will suffice him. Indeed Allah carries through His commands. Certainly, Allah has ordained a measure [and extent] for everything."[5]

1 Noble Qur'ān, Sūrah az-Zumar (39), Verse 53.
2 Noble Qur'ān, Sūrah al-Baqarah (2), Verse 216.
3 Noble Qur'ān, Sūrah al-Mu'minūn (23), Verse 115.
4 Noble Qur'ān, Sūrah al-'Ankabūt (29), Verse 2.
5 Noble Qur'ān, Sūrah aṭ-Ṭalāq (65), Verse 3.

Cultivating Inner Peace: Practical Tools

1. Supplication *(Duʿāʾ)*

A believer is never without the means to overcome difficulties and worry. The simplest, most powerful resource is supplicating to Allah ﷻ. Only Allah ﷻ has access to our hearts and souls, and He should be our most intimate confidant when seeking internal peace.

In the Noble Qurʾān, we read:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ

"Is He who answers the call of the distressed [one] when he invokes Him and removes his distress, and makes you successors on the earth…? What! Is there a god besides Allah?" [6]

The following is a short *duʿāʾ* and *ṣalawāt* for achieving internal peace:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ أَنْزِلْ عَلَيَّ مِنْكَ سَكِينَة.

Allāhumma ṣalli ʿalā Muḥammadin wa Āl Muḥammad wa anzil ʿalayya minka sakīnah.

O Allah, send blessings on Muḥammad and the family of Muḥammad, and send down upon me Your tranquility.[7]

For the removal of worries, it is recommended to recite this verse often:

حَسْبِيَ للّٰهُ لَآ إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ لْعَرْشِ لْعَظِيمِ.

Ḥasbiyallāhu lā ilāha illā huwa, ʿalayhi tawakkaltu, wa huwa Rabbul-ʿarshil-ʿaẓim.

"Allah is sufficient for me. There is no god except Him. In Him I have put my trust, and He is the Lord of the Great Throne." [8]

2. Having Positive/Good Thoughts (About Other People and Allah ﷻ)—*(Ḥusnuẓ-Ẓann)*

Having positive thoughts about Allah ﷻ and other people benefits us. Having negative thoughts about others impacts our mood and the energy we emit.

One of our responsibilities toward Allah ﷻ is to think the best of Him. Trusting in Allah ﷻ and submitting to His wisdom results in less worrying about things beyond our control.

Imām ʿAlī ؑ has said:

حُسْنُ الظَّنِّ يُخَفِّفُ الهَمَّ

"Thinking good of others lightens anxiety (distress)." [9]

3. Decreasing Our Attachment (to Things/People)

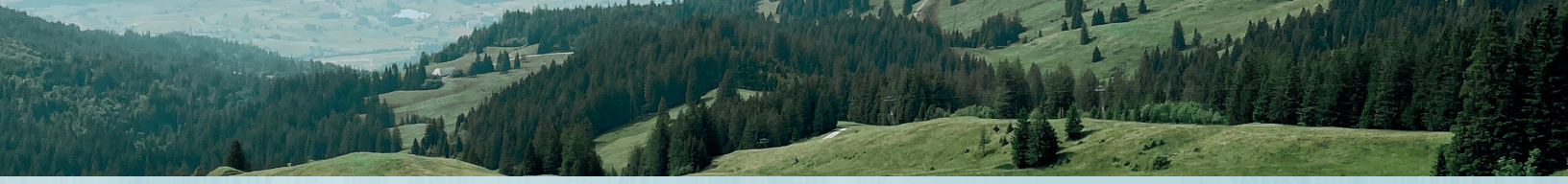
We must love our family, and those in creation, and appreciate the blessings of the world. However, we must also be careful not to become consumed by our attachment to them. Internal peace can become elusive when we become too attached to the fleeting things of this world.

Imām ʿAlī ؑ has said:

إِنَّكُمْ إِلى عِمارَةِ دارِ البَقاءِ أَحْوَجُ مِنْكُمْ إِلى عِمارَةِ دارِ الفَناءِ

"Verily you are in greater need of developing the permanent abode [of the Hereafter] than you are of building the temporary abode [of this world]." [10]

6 Noble Qurʾān, Sūrah an-Naml (27), Verse 62.
7 Biḥār al-Anwār, Vol. 94, P. 378.
8 Noble Qurʾān, Sūrah at-Tawbah (9), Verse 129. (Also known as: Sūrah Barāʾah).
9 *Ghurar al-Ḥikam*, Ḥadīth #5876.
10 *Ghurar al-Ḥikam*, Ḥadīth #174.



4. Remembrance of Allah ﷻ—*(Dhikr)*

Remembrance of Allah ﷻ brings about tranquility. When we are burdened by inner unrest in the form of worry, anxiety, stress, and depression, the greatest upliftment comes from remembering Allah ﷻ and His Divine qualities; from knowing He is the Ultimate Provider, the All-Merciful, the All-Protecting, the All-Powerful, the All-Wise.

Allah ﷻ emphasizes that peace is found in His remembrance:

أَلا بِذِكرِ اللَّهِ تَطمَئِنُّ القُلوبُ

"Behold! The hearts find rest in Allah's remembrance!" [11]

One of the best means of remembering Allah ﷻ is through the recitation of the Tasbīḥ of Sayyidah Fāṭimah az-Zahrā' ﷺ. It is counted as an abundant form of remembrance and praise of Allah ﷻ. Among the merits of this *tasbīḥ* is that it delivers the reciter from adversities and hardship, repels Shayṭān, and brings about spiritual upliftment.

The Tasbīḥ of Fāṭimah ﷺ consists of saying the following:

'Allah is the Greatest' (*Allāhu Akbar*) 34 times,
'All praise belongs to Allah' (*Alḥamdulillāh*) 33 times, and
'All glory belongs to Allah' (*Subḥānallāh*) 33 times.

5. Repentance and Asking for Forgiveness *(Tawbah and Istighfar)*

When sin and disobedience of Allah ﷻ weigh us down spiritually, emotionally, and physically, the remedy is turning to Him in repentance.

Prophet Muḥammad ﷺ has said:

مَن أكثَرَ الاِستِغفارَ جَعَلَ اللهُ لَهُ مِن كُلِّ هَمٍّ فَرَجاً، وَ مِن كُلِّ ضِيقٍ مَخرَجاً

"Whoever seeks forgiveness in abundance, Allah will give him relief from every distress and an outlet from every source of anxiety."[12]

It is narrated that Prophet Muḥammad ﷺ used to seek forgiveness from Allah ﷻ 70 times a day while reciting the following supplication:

أَسْتَغْفِرُ اللهَ رَبّي وَ أَتُوبُ إِلَيْهِ

Astaghfirullāha Rabbī wa atūbu ilayh.

I seek forgiveness from Allah, my Lord, and I turn to Him in repentance.[13]

The following is another supplication seeking repentance:

أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ الْغَفُورُ الرَّحِيمُ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ

Astaghfirullāhal-ladhī lā ilāha illā huwa 'ālimul-ghaybi wash-shahādatil-'azīzul-ḥakīmul-ghafūrur-raḥīmu dhul-jalāli wal-ikrāmi, wa atūbu ilayh.

I seek forgiveness from Allah, Whom there is no god except Him, the Knower of the unknown and the known, the All-Mighty, the All-Wise, the All-Forgiving, the All-Beneficent, the Possessor of Majesty and Munificence; and I turn repentant unto Him.[14]

Successfully journeying through life requires having a clear path forward and actively striving to ensure that it is a path that leads to Allah ﷻ. A path to Allah ﷻ means seeking His pleasure and working to gain nearness to Him. It entails effort, self-reformation, the humility to acknowledge our human qualities that may impede our success, the determination to keep trying, and the willingness to cultivate inner peace.

11 Noble Qur'ān, Sūrah ar-Ra'd (13), Verse 28.
12 *Mīzān al-Ḥikmah*, Ḥadīth #3690.
13 *Irshād al-Qulūb*, P. 45.
14 Duas.org

How was Imām Ḥusayn's Uprising Successful?

By Shaykh Mateen Charbonneau

One may ask the question, how was it that Imām Ḥusayn ﷺ was victorious even though it appears he lost the battle in Karbalāʾ? Why did Imām Ḥusayn ﷺ fight against such a large army in the first place when death was imminent?

To answer these questions, we would first say that it was never Imām Ḥusayn's intention to wage a war against the government of Yazīd ibn Muʿāwiyah. His main mission when he set out was to reform the nation of his grandfather, Rasūlullāh ﷺ.

Imām Ḥusayn ﷺ received thousands of letters from the people of Kūfah inviting him to be their leader and guide them in the ways of Islam and he felt it his duty to respond to them. Thus, he set out with the intention of guiding them, taking with him his closest family members, including his women and children. No one who is going to war takes their women and children along, so from this point, we see that it was never his intention to engage in battle. Yazīd, however, was unwilling to leave the grandson of Prophet Muḥammad ﷺ alone until he had attained his allegiance. This was critical for him in order to establish his legitimacy. Imām Ḥusayn ﷺ, on the other hand, was never going to submit to a regime whose ruler cared nothing for Islam. Yazīd had discarded the tenets of Islam by openly committing sins such as drinking alcohol and gambling, amongst many others.

The intentions of the Banī Umayyah were made clear by the following story:

In a crowded gathering that included many Muslims, among them ʿUthmān and Imām ʿAlī ﷺ, Abū Sufyān, the elder of the Umayyads and their prominent leader, came to inspect the way with a stick in his hand as he had become blind.

At that time, feeling that his role in life was coming to an end and his death was approaching, he asked one of the attendees, "Is there anyone present in this gathering who is not from the Umayyad family?" The man replied, "There is no stranger in this gathering."

Assured of this, Abū Sufyān addressed those present:

"Pass the government around like a ball among yourselves. By the one whom Abū Sufyān swears by, there is neither paradise nor hell."

Everyone listened to him, absorbing his words. In that gathering, no one except the Commander of the Faithful, ʿAlī ﷺ, objected to him. Imām ʿAlī ﷺ reproached him for openly expressing his unbelief. But Abū Sufyān apologized, saying, "I am not at fault, but I was misled by the words of a man who said there were no strangers present in this gathering; otherwise, it would have been unwise of me to speak so openly."

The gathering ended, and the group dispersed, but it had a significant impact on shaping the political situation for the future of the Muslims. Indeed, Abū Sufyān's words revealed a well-thought-out plan assisted by the Umayyad party: first, the ruling Umayyad party, and then anyone who sought power and wished to destroy Islamic institutions due to past grudges and hostilities, made it a reality.[1]

1 Ayatollah Sayyid Mohammad Taqi al-Modarresi, *The Exemplar and Role Model for Mankind: Imām Ḥusayn*.

History makes it clear that the true intention of the Umayyads was to pretend to be Muslims in order to sabotage Islam and control the masses. Imām Ḥusayn 🕊 knew that he would be killed and told all his companions that he would be killed on the day of ʿĀshūrāʾ. On the eve of the 10th of Muḥarram, 61 AH, he addressed those who were with him in Karbalāʾ and offered them the chance to leave in the darkness of the night, assuring them that he had removed any obligations towards him from them. If his goal was to defeat the enemy and win power and position, he would have promised them victory and tried to get them to remain with him.

In fact, if his aim was victory, he would have stayed in Mecca and proclaimed to those making the pilgrimage to rise up there in order to gather the most supporters, yet he left the pilgrimage mid-way due to fear of bloodshed happening within the sacred precincts of the Kaʿbah. The governor of Medina had said that if Imām Ḥusayn 🕊 sought refuge in Mecca, then he would attack it, and if he entered the Kaʿbah, he would burn it with the Imām 🕊 inside! These are the lengths the Umayyads were willing to go to in order to maintain their power.[2]

Imām Ḥusayn 🕊 wished to avoid conflict, and his intention was to respond to the call of the people of Kūfah for him to come and guide them. When confronted by the enemy's army in Karbalāʾ, Imām Ḥusayn 🕊 was not allowed to proceed forward, return to Medina, or go anywhere else unless he pledged allegiance to Yazīd, who was an open sinner, a drinker of wine, and a murderer of innocents from what the Qurʾān has termed as the cursed tree (Banī Umayyah).[3]

How could he swear allegiance when he was Allah's proof (ḥujjah) on the Earth, the grandson of the Noble Prophet ﷺ and one of the members of the Ahlul Bayt 🕊, who had grown up in the house that angels visited?

It is inspiring that Imām Ḥusayn 🕊 and his faithful companions stood firm in the face of death, willing to embrace martyrdom upon the right path rather than give in to the temptations of this world. They remained true to their principles—the principles of Islam—until they met their Lord. Their murder shocked the Muslim world, waking up the faithful from their slumber to question what kind of Islam it was that permitted the killing of their own prophet's family.

Many realized the truth of Imām Ḥusayn's message, and thus, the true religion of Islam was revived.

Today we see more than 30 million people traveling great lengths by foot to visit and pay respect to Imām Ḥusayn 🕊 on the commemoration of 40 days after his martyrdom in Karbalāʾ, the event known as Arbaʿīn.

Their murder shocked the Muslim world, waking up the faithful from their slumber to question what kind of Islam it was that permitted the killing of their own prophet's family.

2 Ayatollah Sayyid Hadi al-Modarresi, *God's Sacrifice*, P. 118.
3 Noble Qurʾān, Sūrah al-Isrāʾ (17), Verse 60.

These pilgrims renew their covenant with their Imām ﷺ, pledging their support to his mission. The Imām's legacy is alive in the hearts of the believers to this day, while we see no mention of Yazīd and his minions except with negative references and condemnation of their heinous atrocities.

Due to Imām Ḥusayn's stance, people have sought to learn about his noble personality, and he has become a source of inspiration for Muslims and non-Muslims alike. While Yazīd claimed victory in the moment, the sacrifice of Imām Ḥusayn ﷺ and its effect seen today prove who the true victor has always been! After all, Imām ʿAlī ﷺ said, "There is no victory with oppression."[4]

4 *Ghurar al-Ḥikam*, Ḥadīth #5786.

When presented with the temptations of this fleeting worldly life, we must always pause and ask ourselves: will we give in or stand firm upon Imām Ḥusayn's path—the path of victory? If we wish to achieve salvation in this life and the next, we must adhere to Prophet Muḥammad's family—the Ahlul Bayt ﷺ—when we are outnumbered and surrounded from all sides.

The path of truth is a difficult one, but its result is the highest of endings which is the pleasure of Allah ﷻ. May He ﷻ make us steady upon His path, allow us to firmly hold on to the Noble Qurʾān, the path of Rasūlullāh ﷺ, and those He ﷻ left in authority amongst us i.e. the Ahlul Bayt ﷺ.

WORD SEARCH

Y	M	D	Y	V	D	Z	C	H	R	K	W	F	B	M	V	K	O	N	R
C	J	V	N	E	B	B	G	N	A	O	V	L	I	N	U	C	A	F	V
V	L	C	I	R	X	M	M	A	S	I	E	J	J	B	N	R	P	A	I
X	I	U	Y	P	E	S	M	A	D	U	X	V	P	V	P	R	S	I	B
F	B	H	E	Q	Q	A	R	Q	C	C	S	M	I	D	Y	O	Q	T	H
Y	W	M	E	E	L	F	O	R	T	Y	J	S	D	C	N	U	N	H	G
Q	D	F	S	N	S	X	K	D	H	I	K	R	T	R	T	D	P	E	I
F	V	J	V	U	M	I	S	T	P	E	A	C	E	G	F	O	H	Y	D
L	F	R	K	P	D	I	B	G	R	A	L	H	O	P	E	P	R	M	Q
X	O	V	U	W	B	Y	T	D	E	O	P	R	L	L	P	R	P	Y	O
X	Y	D	Q	C	X	B	K	D	T	E	I	F	A	A	O	Y	Z	B	L
T	B	P	M	H	Y	T	N	C	J	L	L	T	L	V	Q	T	H	L	F
G	W	T	K	S	J	Z	O	B	S	K	G	M	M	O	Q	A	L	K	F
U	N	V	F	S	A	V	A	X	Z	W	R	Y	Y	N	Z	Y	A	D	B
F	I	X	H	C	I	J	W	C	S	D	I	A	N	E	L	A	B	N	W
D	E	Y	A	W	C	R	D	T	K	I	M	R	G	Q	H	S	B	D	H
E	A	R	B	A	I	N	T	A	F	E	A	B	G	W	G	H	A	N	F
C	E	K	A	R	B	A	L	A	H	C	G	A	R	M	A	U	S	W	I
M	J	Z	E	L	U	K	M	I	O	V	E	E	A	Q	M	R	U	R	F
X	N	S	H	H	Q	Y	C	W	G	F	J	P	C	M	S	A	L	B	R

- Arbain
- Ashura
- Victory
- Karbala
- Abbas
- Hope
- Dhikr
- Forty
- Peace
- Faith
- Pilgrimage
- Sajdah

Don't Despair

by Nouri Sardar

Don't despair... I may not have my hands
But I'm here... holding onto your hands
You can find hope, when all fails... in the hands of Abul Faḍl... don't despair

When the world brings you to your knees
And in an ocean of worries... you suffocate
When you're suffering all alone
Grief more painful than broken bone...hope cannot wait
There is a place where exists hope
It's journey short, level its slope... knock on its gate
To ensure despair does not last
Allāh put hope in Al-ʿAbbās ... Allāh is great

Knock his door... cry Allāhu Akbar
God made me poor... and rich, the flagbearer
Generosity, from its cradles... in the hands of Abul Faḍl... don't despair

Yes, Allāh did create despair
But like there's ocean, yet there's air... He made a door
A door open when all are closed
Open since Khaybar's was opened... a door of cure
Everything has an opposite
Where there is grief, ʿAbbās knows it... that's what he's for
Without being asked, he is there
Granting wishes, soothing despair... and so much more

He stands tall... for lovers of Ḥusayn
Idols fall... while ʿAbbās , he remains
Heavenly hope for those in hell ... in the hands of Abul Faḍl... don't despair

I am the son of the sole one
Who stood by Ahmed when all ran... this is our worth
The sons of ʿAlī don't return
Any who come with dreams they yearn... this is our oath
We don't shudder for a moment
We seek out what is difficult... and call it forth
When, once, hands Karbalāʾ would yearn

My right and left, fought between them... I gave it both
Two feathers... on my helmet, they dream
To be birds... and fly to those in need

Can one know me and still be frail... in the hands of Abul Faḍl... don't despair

If you have children who are ill
Or parents not long for this world...for ʿAbbās call
My prayer is like no other prayer
When I call out, my Lord, He hears... He grants me all
Do not doubt me, Abul Faḍl
I make difficult possible... bring me trials
When I raise up my handless arms
Allāh Himself tells me Salaam... Abul Faḍl

Do not fear... if it's not meant to be
Allāh hears... through me better He'll bring
There is a door to the Lord's will... in the hands of Abul Faḍl... don't despair

I am not the son of Haider
If I don't mend hearts of Shia... that are broken
I'm no son of Ummul Baneen
If I don't soothe those that from pain... are left shaken
I have no hand, but take my arm
Clench to it tightly with your palm... show me your pain
We'll fight through it, I'll lead the way
It will be hard, keep your head high... until we've won

When my head... was raised upon a spear
None would dread... as high it would appear
The height of virtue and morals... in the hands of Abul Faḍl... don't despair

Together, we'll fight through your pain
Just promise me, when it's been slain... we'll mourn Ḥusayn
If you are alone or lonely
He died a stranger while thirsty... his child slain
In his arm, he held his infant
With no water to provide him... and he'd complain
As even his enemy cried
He threw Asghar's blood to the sky... blood it would rain

All trials... are made to recall him
Strike your chest... and I'll strike mine handless
The revival of his tale... in the hands of Abul Faḍl... don't despair

The Wellness Toolkit

Effective Strategies for Staying Grounded

By Fatima Alsharifi

For years, I dismissed any mental exercises I ever came across as some pseudoscience that couldn't possibly help me. Was I supposed to believe that after anxiety had caused me to cancel plans, stay up all night, and struggle for years, changing my *breathing* could help me? Yeah, right.

However, during my master's program in counseling psychology, I began to learn about the science behind grounding techniques. Seeing the research and hearing firsthand from others who found them helpful made me curious.

I decided to put my mind to it and give the exercises an honest and fair chance. Some techniques worked surprisingly well for me, and others, not so much. But that's the thing - what works for one person might not work for another, and that's completely normal.

The most important thing is prioritizing mental health as a vital part of our lives. Everything is connected, so when our mind is well, our bodies and souls can follow. By calming our minds and centering our thoughts, we can better connect with Allah ﷻ and find solace in His remembrance, as the Qur'ān reminds us:

أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ

"Verily, in the remembrance of Allah do hearts find rest." [1]

What I learned through my experience is that it's worth being open-minded and fully present when trying something new. Who knows? There might be one technique that really clicks for you, and it could become a great new tool to add to your physical, mental, and spiritual wellness kit.

What is a Grounding Technique?

Grounding techniques are simple exercises that help you stay connected to the present moment, especially when you're feeling overwhelmed or anxious. They work by focusing your attention on your surroundings or physical sensations, which can in turn help calm your mind and reduce stress.

Grounding techniques can help in times of emotional crisis or even just to calm down and fall asleep at night. Let's dive into the four most common grounding techniques used by counselors and therapists.

1 Noble Qur'ān, Sūrah ar-Ra'd (13), Verse 28

1 Sensory Engagement

Sometimes called the '5-4-3-2-1 Method', this sensory engagement technique helps you ground yourself by focusing on your surroundings—through your five senses—instead of what's making you anxious and thus, shifting your mind into a calmer head space.

Identify 5 things you can *see*.

Focus on the details around you.

For example: Is that book cover in your favorite color? Does it have a crease or wear?

Identify 4 things you can *hear*.

Close your eyes and listen carefully.

For example: Do you hear the soft hum of the air conditioning or distant voices?

Identify 3 things you can *touch.*

PAY CLOSE ATTENTION TO HOW THE ITEMS FEEL.

For example: How firm is the floor beneath your feet? How smooth is the page of the magazine you are holding?

Identify 2 things you can *smell.*

FOCUS DEEPLY TO DETECT SCENTS.

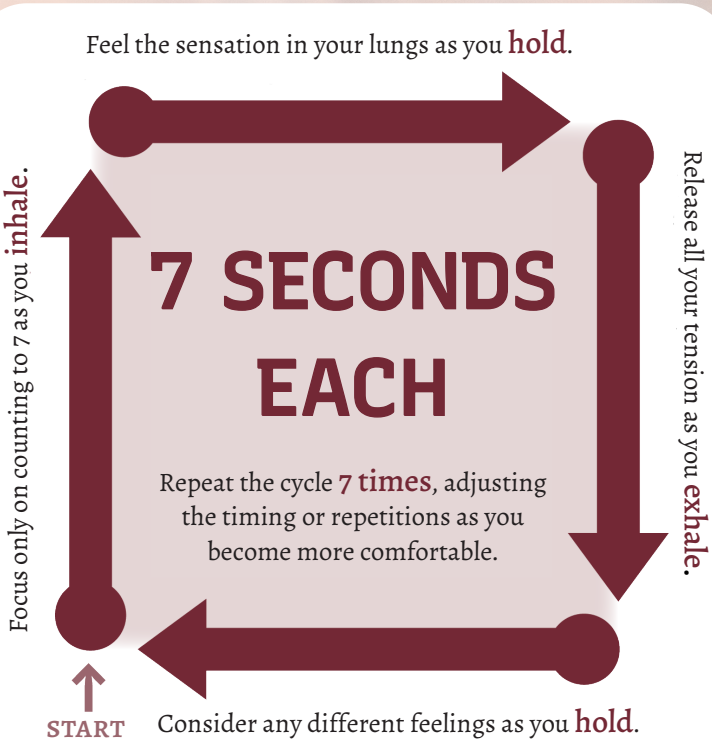
For example: Can you smell rain in the air, or perhaps the lingering scent of your soap?

Identify 1 thing you can *taste.*

Even if you can't taste anything at the moment, try to focus your mind on a flavor you have experienced in the past. Can you imagine the taste of your favorite drink or snack?

2 SQUARE BREATHING

Also known as 'box breathing', this is a calming technique that promotes relaxation and mental clarity by focusing on only your breath and counting. This distracts your mind from negative thoughts and relaxes your body. Follow the steps in the graphic below:

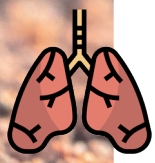

Feel the sensation in your lungs as you hold.
Release all your tension as you exhale.
Consider any different feelings as you hold.
START
Focus only on counting to 7 as you inhale.
7 SECONDS EACH
Repeat the cycle 7 times, adjusting the timing or repetitions as you become more comfortable.

3 PROGRESSIVE MUSCLE RELAXATION (PMR)

Progressive Muscle Relaxation (PMR) reduces physical stress by tensing and relaxing different muscle groups and shifting your focus from whatever is on your mind to the sensations you feel. Physical and mental wellness are closely related, so calming your body can soothe your mind.

1. Sit or lie down in a comfortable position. Start by tensing only your toes as tightly as possible for ten seconds. Focus only on counting and allow yourself to feel the sensation of the strain.

2. Relax your muscles and count to ten seconds once again.
3. Repeat with all your muscle groups from bottom to top, i.e., legs, abdomen, arms, and neck, and finally your face.



4. Finish with a deep breath, relaxing all your muscles.

4 Journaling

Journaling is a powerful way to process emotions and practice self awareness in a way that is similar to talk therapy. By putting thoughts and feelings on paper, you can create a structured outlet to identify, understand, and manage emotions.

People often find that the biggest obstacle in journaling is getting started. Using guided prompts is a great way to get yourself going. Once you start, it's often easier to keep writing and opening up your thoughts and feelings.

Guided Journaling Prompt Ideas:

What are three things I like about myself, and how have these traits helped me in life?

- _____

_____

- _____

_____

- _____

_____

What negative self-talk would I like to challenge? What would a kinder, more compassionate version of that thought sound like?

_____

_____

_____

_____

_____

_____

What worries or fears can I surrender to Allah ﷻ today?

_____

_____

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_____

_____

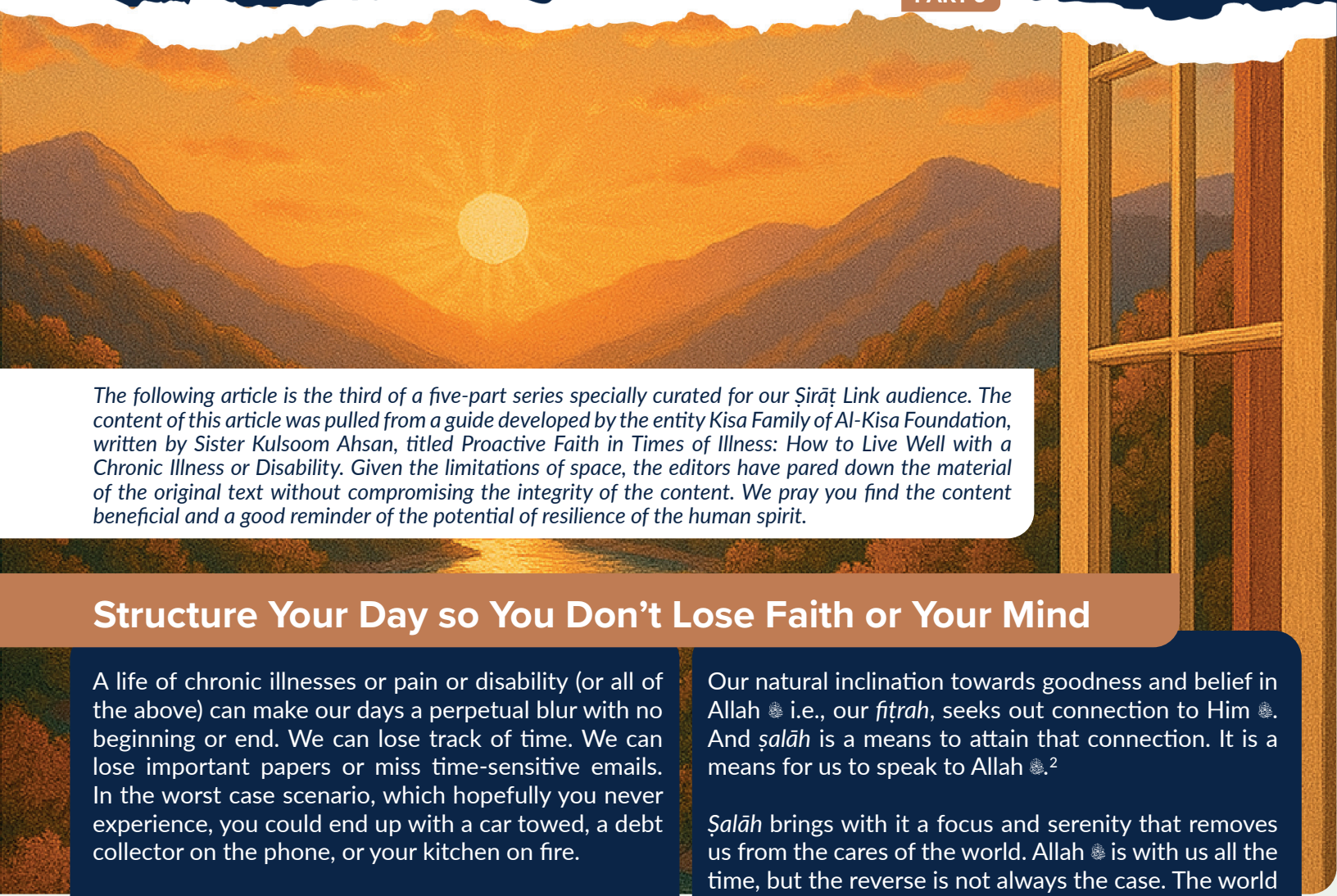
_____

Write a letter to your younger self, giving yourself advice and guidance. What experiences helped you learn this wisdom?

Reflect on the grounding techniques you've tried. Which worked for you and which did not? Why do you think that is?

Acceptance of faith in times of Illness

PART 3



The following article is the third of a five-part series specially curated for our Ṣirāṭ Link audience. The content of this article was pulled from a guide developed by the entity Kisa Family of Al-Kisa Foundation, written by Sister Kulsoom Ahsan, titled Proactive Faith in Times of Illness: How to Live Well with a Chronic Illness or Disability. Given the limitations of space, the editors have pared down the material of the original text without compromising the integrity of the content. We pray you find the content beneficial and a good reminder of the potential of resilience of the human spirit.

Structure Your Day so You Don't Lose Faith or Your Mind

A life of chronic illnesses or pain or disability (or all of the above) can make our days a perpetual blur with no beginning or end. We can lose track of time. We can lose important papers or miss time-sensitive emails. In the worst case scenario, which hopefully you never experience, you could end up with a car towed, a debt collector on the phone, or your kitchen on fire.

Whether we are ill or not, structure is important to life. We have been blessed with the gift of ṣalāh. The five daily prayers give us a concrete anchor to Allah ﷻ and some structure to our lives. Our prayer times are meant to lift us above the daily grind of this world. The Noble Qurʾān tells us that:

إِنَّ الصَّلاةَ تَنهىٰ عَنِ الفَحشاءِ وَالمُنكَرِ وَلَذِكرُ اللَّهِ أَكبَرُ وَاللَّهُ يَعلَمُ ما تَصنَعونَ

"Indeed the prayer restrains from indecent and wrongful conduct, and the remembrance of Allah is surely greater."[1]

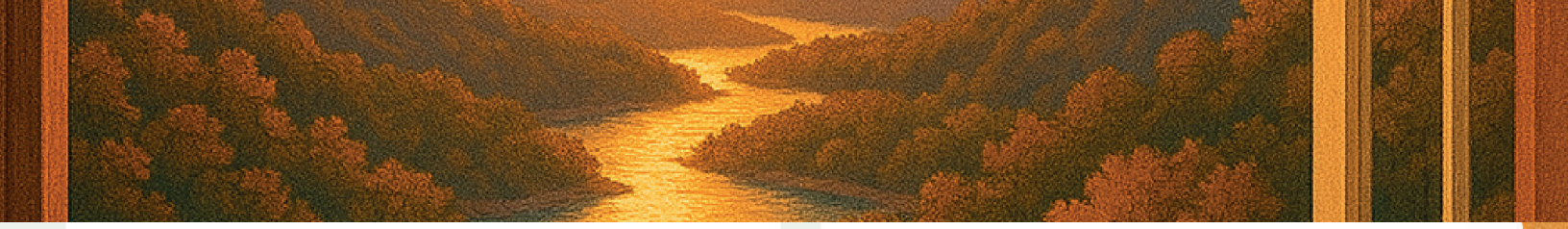
Our natural inclination towards goodness and belief in Allah ﷻ i.e., our *fiṭrah*, seeks out connection to Him ﷻ. And *ṣalāh* is a means to attain that connection. It is a means for us to speak to Allah ﷻ.[2]

Ṣalāh brings with it a focus and serenity that removes us from the cares of the world. Allah ﷻ is with us all the time, but the reverse is not always the case. The world and all of its distractions make us forget this reality. But *ṣalāh* brings us back to where our *fiṭrah* is meant to be, and problems and stress evaporate for a little while.

As we make the preparations for prayer five times a day, we go to Allah ﷻ. We have to make sure we are facing Mecca wherever we are in the world. Already, this separates us from our literal location. We need a specific setup: **a prayer rug (*muṣallā*), a piece of earth for prostration (*turbah*), a tidy space, and appropriate cleanliness and dress.**

1 Noble Qurʾān, Sūrah al-ʿAnkabūt (29), Verse 45.

2 https://www.al-islam.org/media/commitment-my-daily-prayers



The removal of distractions and the cultivation of good quality *ṣalāh* make us aware of Allah ﷻ and how much we rely on Him ﷻ.[3] And this reliance upon Him ﷻ makes us stronger.

It is easy to feel weak and helpless when facing calamity and poor health. However, we need to be the most vigilant in times of illness and hardship. If we allow negativity to take over, then Shayṭān can easily use our despair to lead us astray. We may turn away from the light and comfort of Allah's path. And this would be a great disservice to ourselves.

Let *ṣalāh* always be your comfort. Remind yourself that it is a means of giving thanks to Allah ﷻ and that it is a special time He ﷻ has made just for you. See it as one-on-one time with Your Lord to commend all of your cares to Him and sit in peace and quiet, away from worldly concerns for a little while.

Imām ʿAlī ؑ heard from the Noble Prophet ﷺ that:

"Whoever performs the Dawn Prayer and then sits in his prayer-place, the angels will bless him. The blessing of the angels means that they pray to Allah for him, saying: O Allah, please forgive him. O Allah, please have mercy on him."[4]

Spending time with Allah ﷻ can give us the ultimate source of happiness and comfort. The comforts and joys of this world (*dunyā*) are limited, while everything from Allah ﷻ is infinite. [5]

Use the five daily prayers to your advantage, as that is what *ṣalāh* is for. And here again, make ṣalāh a study for yourself. Learn about it and put what you learn into practice. Constant study gives us more intellectual and spiritual wisdom and nourishment to alleviate the agitation of things we cannot control in our illness and hardships.

As you give structure to your days with the five daily prayers, take into consideration the recommended way to divide your time. Various ḥadīth from our Ahlul Bayt ؑ recommend that we divide our time into four categories:

1. **Time for worship and spending time with Allah ﷻ**
2. **Time for earning a lawful (*ḥalāl*) livelihood**
3. **Time for meeting with your friends (who are trustworthy and help you to be a better person)**
4. **Time for family and *ḥalāl* means of enjoying the fruits of your livelihood and work**[6]

According to one of our scholars[7], the amount of time we dedicate to each of these categories depends on where we are in life. For example, if one is on Pilgrimage (*Ḥajj*), then the category of worship will take up more time, and the other three categories will be on hold. If one is a student, then they will spend more time on achieving a career to earn their livelihood and perhaps enjoyment will have to wait. You really have to sit down and assess how to prioritize these categories in a way that will help you stay strong in your faith and give you the most peace of mind.

In the next part of this series, we will be considering a very important point which is putting words into action. We have responsibilities to ourselves, our families, our communities, and of course, most importantly—to Allah ﷻ! We will discuss how we can accomplish this while also maintaining a realistic balance in our lives. We pray this series continues to benefit our readers.

3 https://www.al-islam.org/media/freeing-butterfly-within-812-8th-muharram-14332011
4 Baqir Sharif al-Qurashi, The Life of Ali Ibn Abi Talib, al-islam.org
5 Moulana Nabi Raza Abidi, True Happiness Comes from Closeness to God, youtube.com
6 Sayyid Muhammad Rizvi, Islamic Business Ethics, al-islam.org
7 Moulana Nabi Raza Abidi.

Arbaʿīn: The Fortieth Day After Karbalāʾ

By Dr. Taymaz Tabrizi

Arbaʿīn literally means "forty." On the Islamic calendar, it marks the fortieth day following the martyrdom of Imām Ḥusayn ﷺ at Karbalāʾ on the 10th of the month of Muḥarram in 61 AH (October 10, 680 CE). It is also called *Arbaʿīn al-Ḥusaynī* or the *Arbaʿīn* of Ḥusayn ﷺ. *Arbaʿīn* is observed primarily by Shīʿah Muslims worldwide every year on the 20th of Ṣafar as a day for reflection on the message of Karbalāʾ. Most Shīʿah Muslims take the day off work to observe this day with its due respect.

Muslims, and at times, non-Muslims, commemorate *Arbaʿīn* annually, with millions coming together in Iraq to participate in mourning rituals in what is considered to be one of the world's largest annual religious gatherings. These visitors of Imām Ḥusayn ﷺ participate in mourning rituals to remind themselves of the tragedy of Karbalāʾ and strengthen their connection to its essence. According to a 2024 report, around 21 million people took part in the pilgrimage.[1]

1 "Millions of Shia Muslim Pilgrims Gather in Iraq for Arbaeen." Al Jazeera, August 25, 2024. https://www.aljazeera.com/news/2024/8/25/millions-of-shia-muslim-pilgrims-gather-in-iraq-for-arbaeen.

Why Forty?

The number forty is considered a sacred number in Islam. Jesus ﷺ spent forty days in the desert. Prophet Muḥammad ﷺ was forty when he officially announced his prophethood. Moses ﷺ spent forty days and nights in seclusion before receiving the Torah from God. Some recommended spiritual practices include forty-day retreats, and the number holds special significance according to various ḥadīth such as the one from Imām Jaʿfar aṣ-Ṣādiq ﷺ that states: *"Whoever prays for forty believing persons and then for himself, his prayer will be accepted."*[2] There are also ḥadīth that speak about the positive effects of reciting specific supplications for forty consecutive days, such as the recommendation of reciting *Duʿāʾ ʿAhd* for forty days if a person desires to be raised with Imām Mahdī ﷺ. In addition to all these, Muslims traditionally mourn individuals for forty days after their passing.

As for *Arbaʿīn* itself, according to some historical sources, the companion of the Prophet ﷺ Jābir b. ʿAbdallāh al-Anṣārī is reported to have been the first pilgrim to visit Imām Ḥusayn's resting place in Karbalāʾ on the 20th of Ṣafar, marking the fortieth day after his blessed martyrdom. Other sources state that the survivors of Karbalāʾ, including some of Imām Ḥusayn's companions and family members, visited his resting place on that day to pay their respects and mourn the tragedy of his martyrdom.[3] Another marker of significance to this day is that according to some popular historical accounts, Imām Ḥusayn's head, which was severed at the time of his martyrdom, was reunited with his body on *Arbaʿīn*.

Regardless of specific details, *Arbaʿīn* is an early Islamic practice that has remained deeply rooted in Shīʿah communities worldwide. Historians write that the practice of visiting the graves of the martyrs of Karbalāʾ on *Arbaʿīn* was already well established among the Shīʿah even under Umayyad and ʿAbbāsid rule.[4] It was thus practiced during the lives of the Imāms ﷺ themselves, and recommended by them.

2 *Al-Kāfī*, Vol. 2, Ḥadīth #5

3 Ibn Ṭāwūs, *al-Malhūf ʿalā Qatlā al-Ṭufūf*, 1414 AH (1993/1994 CE), P. 225.

4 Qāḍī Ṭabāṭabāʾī, *Taḥqīq darbāreh-ye Avvalīn Arbaʿīn-e Ḥaḍrat Sayyid ash-Shuhadāʾ*, 1368 SH [1989/1990 CE], Pp. 1–2.

The Pilgrimage

Muslims perform several important rituals leading up to and during *Arbaʿīn*. The most well-known and public tradition is that of walking from the city of Najaf to Karbalāʾ, a trek of about 47 miles. Muslims from all over the world come to Iraq specifically for this purpose. Although traveling by car takes about an hour, the journey on foot can take up to three days. This walk to Karbalāʾ is believed to bring many blessings from Allah ﷻ based on the ḥadīth from Imām Jaʿfar aṣ-Ṣādiq ؑ that:

> *"Allah will record a thousand good deeds and erase a thousand sins for every step taken by one who goes to the ziyārah of Imām Ḥusayn on foot. He will also increase his rank a thousand times for every step taken."* [5]

Thus, despite historical bans—particularly under certain regimes—the *Arbaʿīn* march to Karbalāʾ has persisted and attendance has surged drastically every year.

Another important practice is the recitation of the text known as *Ziyāratul Arbaʿīn*, or the Visitation of the Fortieth. As its name indicates, this practice commemorates the forty-day mourning period following the martyrdom of Imām Ḥusayn ؑ. It involves reciting this special text in which we bear witness to the noble principles that Imām Ḥusayn ؑ stood for and proclaim devotion and loyalty to the ideals for which he sacrificed himself—namely justice, truth, and resistance against oppression. The text also reminds us to uphold values such as courage, sacrifice, patience, compassion, and commitment to supporting the oppressed in our daily lives.[6]

> "The heavens wept for Ḥusayn for forty days."

Furthermore, in a narration from the 11th Imām Ḥasan al-ʿAskarī ؑ, visiting Imām Ḥusayn's grave on *Arbaʿīn* is counted among the five signs of a believer[7], along with:

1. Performing fifty-one units *(rakaʿāt)* of prayer (17 obligatory + 34 recommended) per day and night.
2. Observing the *Arbaʿīn* Pilgrimage.
3. Wearing an agate *(ʿaqīq)* ring on the right hand.
4. Placing the forehead on the earth (in prostration).
5. Reciting *"Bismillāhir Raḥmānir Raḥīm"*[8] aloud (during congregational prayers, which some Muslims do silently).

Reflections on the Spiritual Significance of Arbaʿīn

Imām Jaʿfar aṣ-Ṣādiq ؑ said about Imām Ḥusayn ؑ: *"The heavens wept for Ḥusayn for forty days".*

According to Islam, Allah's mercy embraces all of creation:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

"...(and) My mercy embraces all things."[9]

In addition to this general mercy, there is also a special form of mercy and love that Allah ﷻ grants to the faithful, and an even more exalted degree of love reserved for the Prophet Muḥammad ﷺ and his Noble Household (Ahlul Bayt ؑ), including Imām Ḥusayn ؑ.

To understand the spiritual significance of *Arbaʿīn*, consider how a parent loves their child deeply. Anyone who shows care and respect for that child will naturally win the parent's affection. Likewise, a gardener who cherishes his garden would appreciate anyone who tends to it. In the same way, when we show our devotion to Imām Ḥusayn ؑ—for example, by taking part in the rituals of *Arbaʿīn*—we attract more of Allah's love.

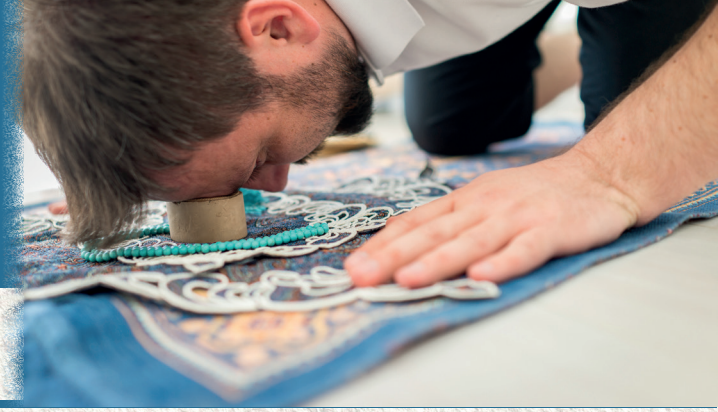
Moreover, loving the Ahlul Bayt ؑ not only draws us closer to Allah ﷻ; it also purifies our hearts and inspires us to model our actions after their noble example. Imām Ḥusayn ؑ exemplifies values such as justice, courage, and steadfast faith *(īmān)*—virtues that please Allah ﷻ when we strive to embody them in our lives.

Finally, remembering Imām Ḥusayn's martyrdom each year reminds us to remain vigilant against oppression, to stand firmly for justice, and to defend our faith and protect the vulnerable when they are threatened. His legacy calls us to uphold truth and righteousness, ensuring that our commitment to justice persists in every generation.

5 *Kāmil az-Ziyārah*, Ch. 79, Ḥadīth #18
6 Refer to *Mafātīḥ al-Jinān*, Part 3, "Ziyāratul Arbaʿīn."
7 Shaykh al-Ṭūsī, *Tahdhīb al-Aḥkām*, 1407 AH [1986/1987 CE], Vol. 6, P. 52.
8 "In the Name of Allah, the All-Beneficent, the All-Merciful".
9 Noble Qurʾān, Sūrah al-Aʿrāf (7), Verse 156.

Fiqh Corner

By Shaykh Ehsan Ahmadi



Sajdah

As-Sajdah (Arabic: السجدة) or *as-Sujūd* (Arabic: السجود) is prostration before God. It is an act of worship, or part thereof, consisting of touching the ground with one's forehead as a sign of one's humbleness toward Allah ﷻ. Sajdah literally means to be humble or to bow[1]. In Islam, it counts as one of the most virtuous acts of worship. It is obligatory for Muslims to prostrate before Allah ﷻ twice in each unit (*rakʿah*) of their daily prayers.

What Can I Perform Sajdah On?

According to ḥadīth and the traditions of Prophet Muḥammad ﷺ, the thing one touches his or her forehead to during the sajdah should be clean,[2] and it should be from the earth or what grows from the earth[3] (as long as it is not edible or wearable). Imām Jaʿfar aṣ-Ṣādiq ؑ has said:

اَلسُّجُودُ لاَ يَجُوزُ إِلاَّ عَلَى اَلْأَرْضِ أَوْ عَلَى مَا أَنْبَتَتِ اَلْأَرْضُ إِلاَّ مَا أُكِلَ أَوْ لُبِسَ

"Prostration is only permissible on the earth or on what grows from the earth, except for what is eaten or worn."[4] *by*

Examples of what one CAN perform sajdah on:

- Turbah (soil or dirt - recommended)
- Stones
- Wood
- Leaves/grass/hay (only those that are not edible by humans)

Examples of what one CANNOT perform sajdah on:

- Precious metals/stones (such as gold, silver, rubies, etc.)
- Clothing material - such as cotton (which comes from the earth but can be worn)
- Fruit, vegetables, grains (anything edible by humans)

In times of need, it is permitted to perform sajdah on writing paper or tissue paper if you know that it is made from a material on which it is permitted to perform sajdah.

Also, if you are in a situation where you have nothing permissible to perform sajdah on, then performing sajdah on tar and asphalt takes precedence over performing sajdah on other things. However, if this is not possible, then one must perform sajdah on his clothes or any other thing on which performing sajdah is impermissible in normal circumstances. The recommended precaution (*iḥtiyāṭ mustaḥab*) is that—as long as it is possible—one must prioritize performing sajdah on his clothes before any other material.

Important Notes:

** The information given is according to the rulings of Āyatullāh Sīstānī. Please refer to the marjaʿ or jurist whom you follow for particular rulings from them.*

** Please refer to the books of jurisprudence for many more details about rulings pertaining to prostration (sajdah).*

1 Rāghib al-Iṣfahānī, *Mufradāt alfāẓ al-Qurʾān*, under the word "Sajd", P. 396; Ibn Manẓūr, *Lisān al-ʿArab*, Vol. 3, P. 204.
2 Iṣfahānī, *Wasīlat an-Najāt*, Vol. 1, P. 135.
3 Iṣfahānī, *Wasīlat an-Najāt*, Vol. 1, P. 157.
4 Shaykh Ṭūsī, Tahdhīb al-Aḥkām, Vol. 2, P. 234.

Family Program

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Ṣirāṭ Project is proud to announce the launch of our Family Program!

Family members of individuals actively involved in the Ṣirāṭ Project network can now apply online to receive free books from Al-Kisa Publications, an entity of the Al-Kisa Foundation. We offer a wide selection of books, ranging from toddler board books to youth chapter books to resources for adults. The full catalog is available at us.alkisafoundation.org. Family Program members can request the books they are most interested in!

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Inshāʾ Allāh, we pray this program helps strengthen the connection between our network and their families outside of incarceration, allowing them to share the Islamic journey they have embarked on with Ṣirāṭ Project.

With duʿās,
The Team at Ṣirāṭ Project

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Ṣirāṭ Project is delighted to announce the launch of our dedicated phone line! Our network can now call to connect, ask questions, and request books.

This number will be monitored by our team of committed volunteers, who, *inshāʾ Allāh*, will do their best to respond.

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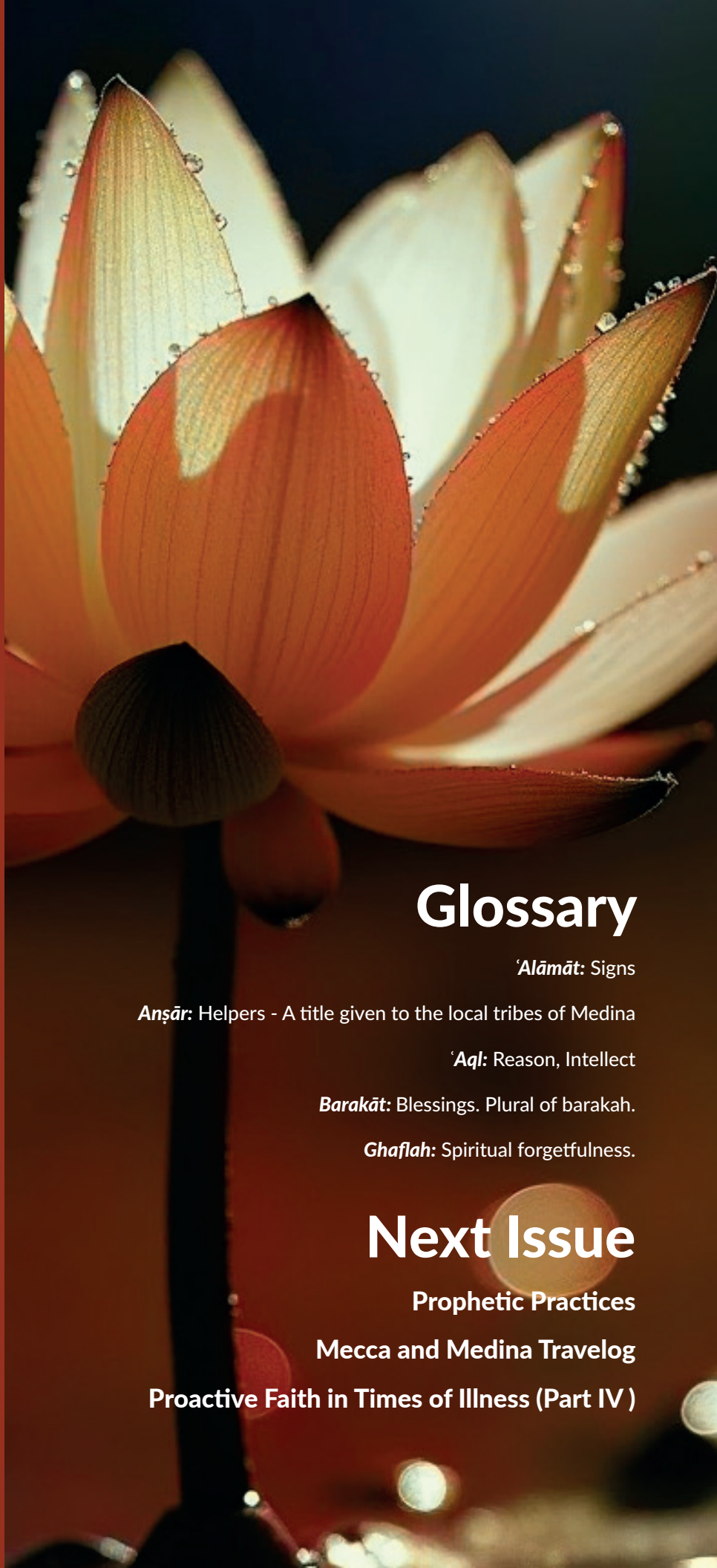
“If you are grateful, I will surely increase you [in favor].”
Noble Qurʾān, Sūrah Ibrāhīm (14), Verse 7
Sirāt Project

Transliteration Guide

Arabic terms in this magazine have been transliterated according to the following guidelines:

ء	a, i, or u (initial form)	ظ	ẓ
ء	’ (medial or final form)	ع	‘
ا	a	غ	gh
ب	b	ف	f
ت	t	ق	q
ث	th	ك	k
ج	j	ل	l
ح	ḥ	م	m
خ	j	ن	n
د	d	ه	h
ذ	dh	و	w
ر	r	ي	y
ز	z	ة	h (without iḍāfah)
س	s	ة	t (with iḍāfah)
ش	sh		
ص	ṣ	ـَ	a
ض	ḍ	ـِ	i
ط	ṭ	ـُ	u



Glossary

ʿAlāmāt: Signs

Anṣār: Helpers - A title given to the local tribes of Medina

ʿAql: Reason, Intellect

Barakāt: Blessings. Plural of barakah.

Ghaflah: Spiritual forgetfulness.

Next Issue

Prophetic Practices

Mecca and Medina Travelog

Proactive Faith in Times of Illness (Part IV)